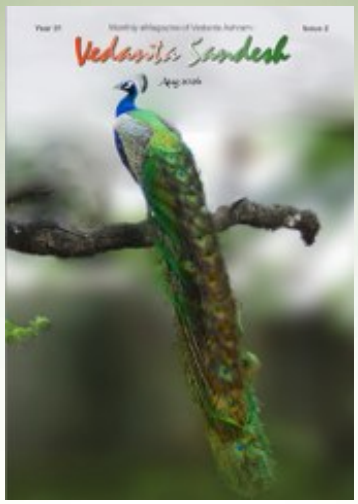
Year 31 Monthly eMagazine of Vedanta Ashram Issue 2

Vedanta Sandesh

Aug 2026

Cover Page



The cover page of Aug 2026 issue of Vedanta Sandesh is the beautiful National Bird of India - the Indian Peacock (Pavo cristatus). The cover page picture was clicked by Ashram Mahatmas at Sirpur Ramsar area in July 2026.

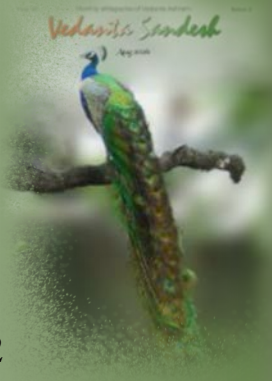
The Peacock has beautiful iridescent blue and green plumage, mostly metal-like blue and green. Males are significantly longer due to the tail / train. The peacock train consists not of tail quill feathers but highly elongated upper tail coverts. These feathers are marked with eyespots, best seen when a peacock fans his tail. They have a crest atop the head. Females are smaller than males. Both males and females have spurs. Peafowl are omnivores and mostly eat plants, flower petals, seed heads, insects and other arthropods, reptiles, and amphibians.

Dance of the male Peacock is indeed a showstopper, a spectacle to watch & adore. Peacock is associated with our Gods & Goddesses too. It was declared the National Bird in 1963.

Om Namah Shivaya.

Vedanta Sandesh

Aug 2026



CONTENTS

1.	About Cover Page	2
2.	Publisher's Page	4
3.	Shloka	6
4.	Message of P. Guruji	8
5.	Lahgu Vakya Vritti	18
6.	Art of Man Making	26
7.	Jivanmukta	37
8.	Story Section	43
9.	Activities	48
10.	Forthcoming Progs	73
11.	Internet News	77
12.	Links	78

Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

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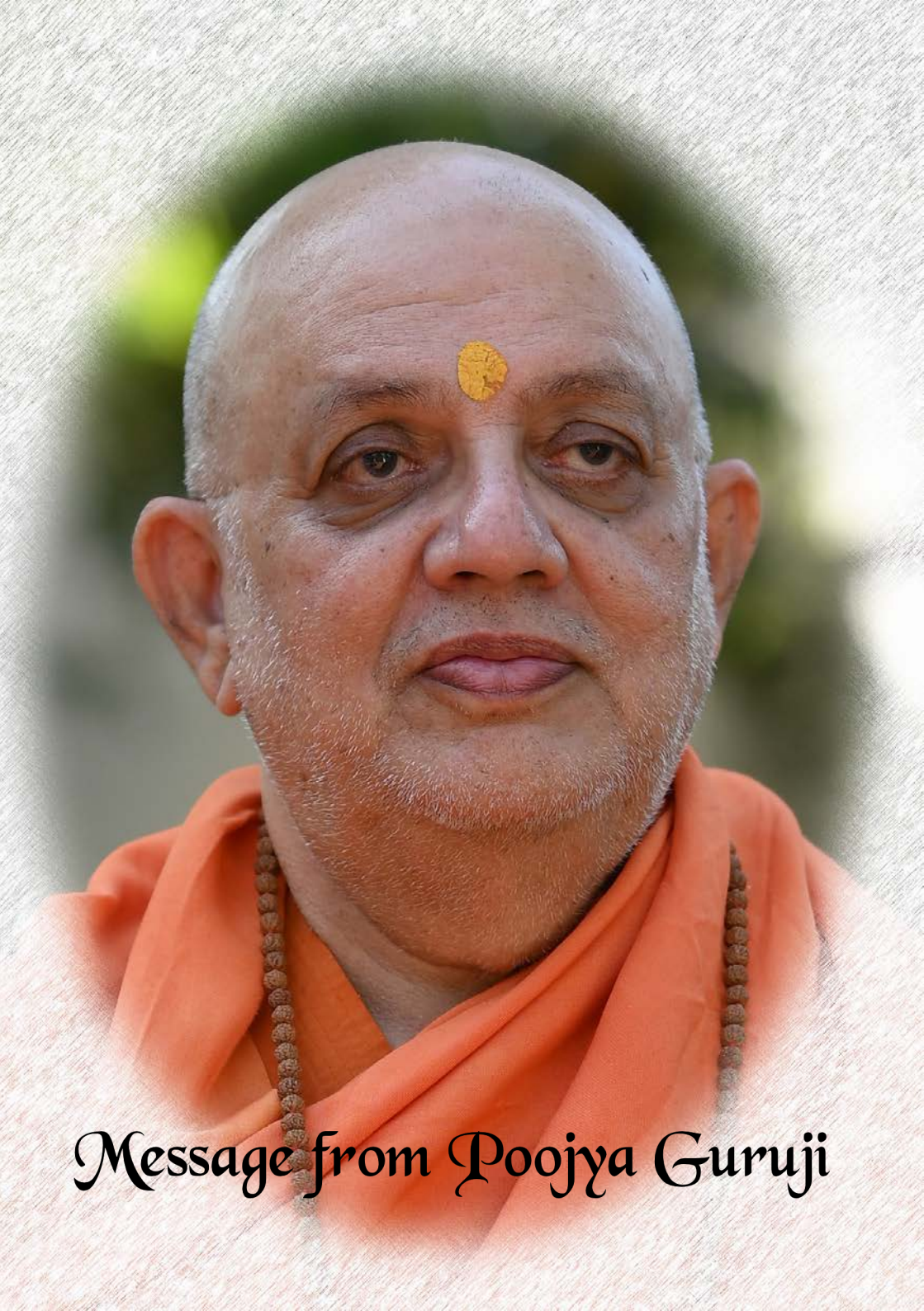
शब्दादिभिः पंचभिरेव पंचः
पंचत्वमापुः स्वगुणेन बद्धाः ।
कुरंग मातंग पतंग मीनः
भृंगा नरः पंचभिरंचितः किम् ॥

The deer, the elephant, the moth, the fish and the honey-bee, these five meet their death because of their bondage to one of the five senses. What then is the condition of a person who is attached to all five?

Vivekchoodamani - 78



Message from Poojya Guruji

Vision of a Yogi

Real Yoga is for Brahm-Gyana:

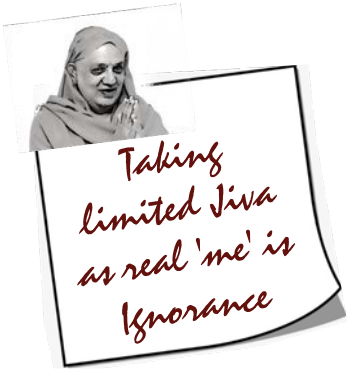
The package of meditation as revealed in the sixth chapter of Bhagwad Gita is almost like a metamorphosis and waking up to something completely new. The vision of someone who has finally been blessed with self-knowledge is totally unimaginable and indeed beyond the wildest imagination of an ordinary individual. It is called as the Brahm-Gyana.

Negate the false and realize the truth:

The implications of the profundity of self-knowledge unfolds slowly & steadily, and the final so called 'experience' is like an evolution. There is no sudden change but there is rather a slow process of realization by negating all that which was baseless and erroneous. This awakening is not of and by the individual sadhaka but is a vision of that individual who has completely effaced his own individuality. The individual alone has to work but not for ego-fulfillment but for its negation. We continue to exist but bereft of the constricted center of Jiva.

Jiva is borne out of ignorance:

Ignorance of the true nature of self, followed by one's



imagination-borne entanglement with our faculties results in the birth of a limited Jiva. The moment this fellow comes into existence the vision of the world thereafter is constricted and fragmented, resulting in the experience of deep heartfelt incompleteness, fear and insecurity, followed by the never ending seeking. The results of these fundamental delusions are indeed pathetic. No wonder the enlightened ones are motivated by compassion to help people come out of this rut just by resorting to valid knowledge.

Awakening is comparable to Sunrise:

The awakening of a Yogi to his/her true nature is not a sudden switch to some new paradigm but is more like a process of sunrise -

slow & steady. Whatever our real nature is, is always an existing fact, but its realization is the real blessing. That is why it is said that by knowledge alone we get moksha, not by any karma. Karma changes things, but knowledge just reveals an existing fact.

Negate Vikshepa and then handle Avarana:

The reason why the awakening is a slow & steady process is because it is not the mere ignorance which has to be handled and effaced, but first we need to handle the intellectual and emotional built-up in our mind & intellect due to the ignorance. Someone who is basically infinite &

imperishable has taken oneself to be limited and thereafter the whole plan of life was built-up around that conclusion. It is like ignorance followed by the veil of clouds on it.

Purification of Mind:

So handling 'your' likes & dislikes, emotional attachments and the resultant disturbances, that is the place to start. These all are effects of

a deeper cause of ignorance of our truth. That is where our Karma Yoga and other Yogas help. Slowly & steadily we negate the earlier paradigm which was based on imaginary limitations. We need to negate the earlier plans

by realizing their baselessness, and there is dawn of a new era with its magnanimous values & vision. All this is a slow & steady process. Once the haziness ends, then comes the realization. If we keep taking the rope as a snake, till then the true nature of the substratum will never be realized.

Self-Knowledge negates Ignorance:

When one finally comes to that stage of objective analysis and factual perception then the individuality starts getting finally negated and the awakening comes. Bhagwan Krishna says, in the sixth chapter, that definitely there is profound peace and fulfillment in this awakening, but the real test of

awakening is a unique and unimaginable 'vision' of life thereafter - both of the individual and also of the world at large.

Gyani see's his Self in all, and all in him.

Two components of Divine Vision:

There are two components of this divine vision. One, when you are interacting with the world, and second, when you are in the seat of meditation. When we are seeing the different manifested names and forms, the enlightened ones do 'see' the uniqueness of all yet they also 'see' that 'I' the 'self-effulgent existence' is pervading each and every being & thing of the world - as their very self, in other words 'I' am the Self of all. Everyone and everything is not only divine, but it is 'I'. I am the self of all. Amazing, mind-boggling.

I in all, and everything in me:

Secondly, when we are deeply appreciating the self, then we see everything is 'in us'. Like we see the entire dream world existing in us on waking, so also these awakened Yogis 'see' the entire cosmos existing within themselves. The world of change, the entire continuum of time & space is all a creation of our mind alone. The only truth is one Sat-chit-ananda, my beloved God is that, the world is that, everyone is that and that alone. This is the divine vision of a Yogi, they are the real Brahm-Gyanis. Meditation is not just for some peace of mind, but it is a paradigm shift to a cosmic non-dual vision of the truth. Wait not till you

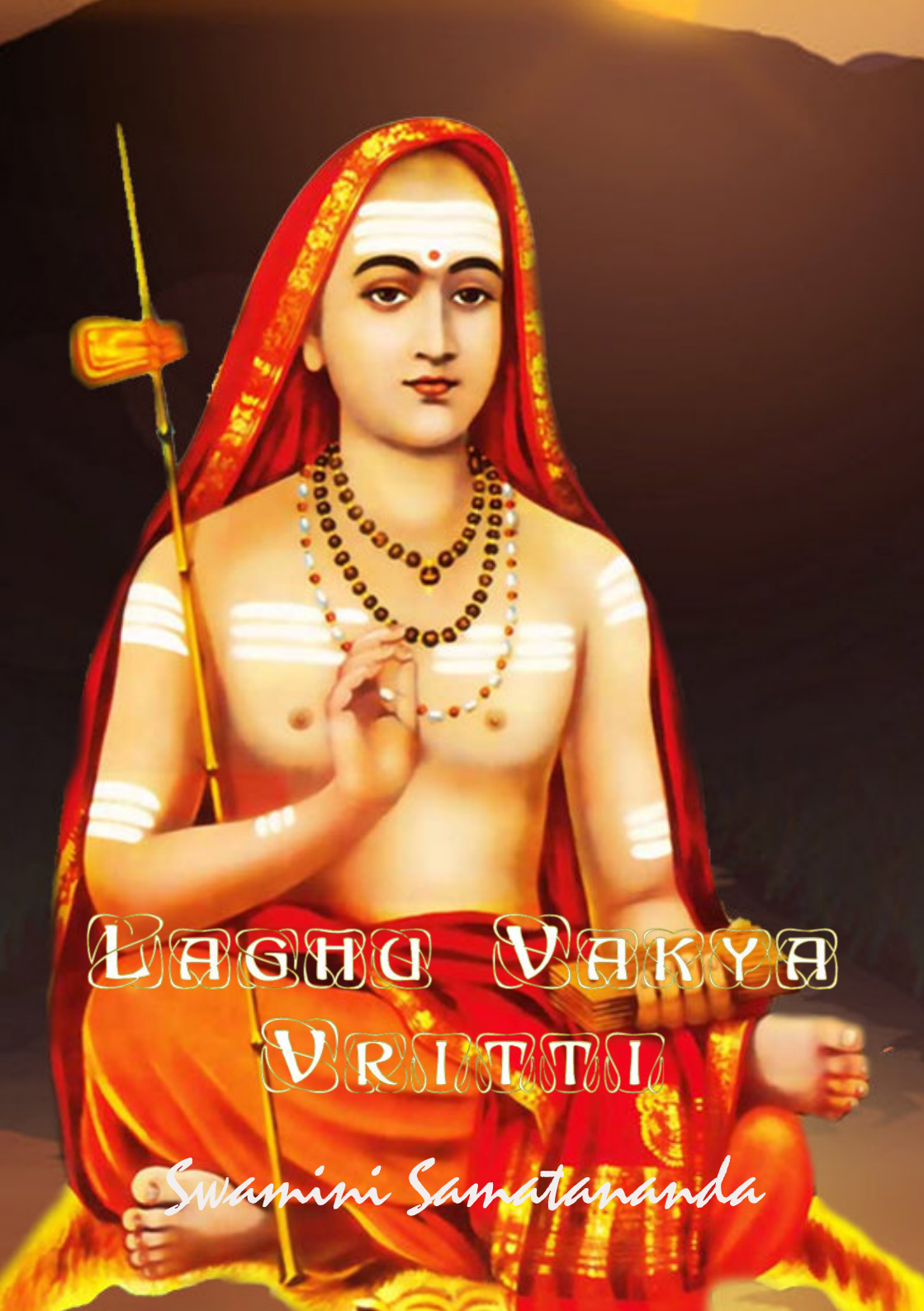
reach that goal. That's the summum bonum of human existence.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

A fully awakened Yogi directly see's his Self in all beings, and all beings in himself - there is appreciation of complete oneness all over.

(BG 6/29)

Om Tat Sat



Laghu Vakya Vritti

Swamini Samatananda

Shloka 13

सविकल्पकजीवोऽयं
ब्रह्म स्यान्निर्विकल्पकम्।
अहं ब्रह्मेति वाक्येन
सोऽयमर्थोऽभिधीयते।।

This individual self (Jiva), affected by modifications of the intellect, will in time become one with the undifferentiated Brahman by realizing the truth of the Vedantic teaching – "I am Brahman". That is the idea sought to be conveyed here, in this treatise.

Laghu VakyaVritti

Shloka - 13

Sangati

In the following shloka a very interesting exercise of meditation has been given. In the beginning it is said that consciousness is sakshi, the witness. But It is not merely a sakshi or witness, it is the very substance of everything that is there. Knowing the truth of sakshi is knowing Brahman. Then alone non-duality is established. Sakshi is a relative word, it is there only when there is an object to witness. Whereas Pure Consciousness is the subject and object also, it is

the seer and seen as well. Having said this, an indirect appreciation is not enough, one needs to see it directly. So how does one see this. This has been explained in the following shloka.

The Revered Acharya says, there are as though two forms of consciousness. One is conditioned or the manifested consciousness, which pervades the object and takes the form of a thought; and the other is the unconditioned, unmanifest consciousness. To appreciate this unconditioned consciousness, an exercise is given here.

Whenever there is a flow of thoughts there is as a thinker and a thought pertaining to something. There is an experience and an object of experience. This realm of consciousness as the thinker and thoughts, the various experiences and experiencer etc. this

is Savikalpaka Chaitanya. This is the level of jiva who has become a limited entity, who is experiencing the objects of the world and various experiences of joys and sorrows. This triad of experiences has its own blessing, to experience the world, yet remember, it is conditioned and limited consciousness. Jiva and the life of a Jiva is limited in time, space, knowledge, power etc. Limited manifestation of consciousness alone is the level of jiva. The play of change happens at this level. Birth, growth, change, decay and death is inevitable at this level. Chetna in & through change is Savikalpaka Chaitanya.

The second level is Nirvikalpaka Chaitanyam, it is the unconditioned Pure Consciousness. This is the ultimate truth of all beings, but it is not

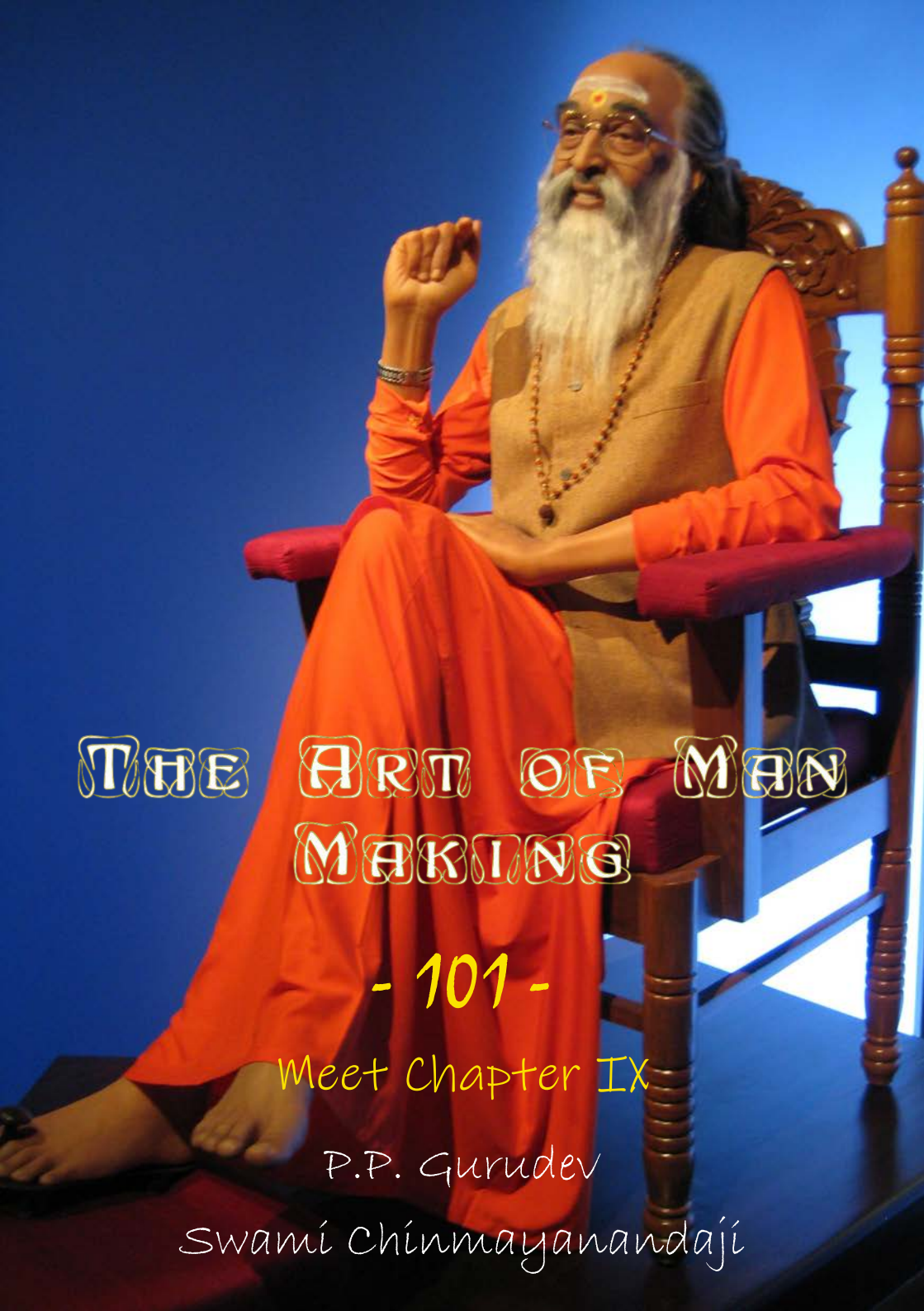
enough just to say that 'I am Brahman'. One needs to see this truth of the self directly. If I just say 'I am Brahman' without seeing it directly for myself, it will be like adding another feather on the cap of the ignorant and limited Jiva. With this the ego and all its problems will continue to exist. Hence direct realization alone is the answer to all the problems and suffering of the Jiva.

In this shloka the Acharya gives us a meditational exercise in order to directly awaken into the state of pure consciousness. Initially in the state of ignorance in and through these thoughts one may not be aware of the nirvikalpaka substratum, but it does not

mean it is not there. Just like in the pearl necklace initially I am not seeing the thread, yet the thread is there which is holding all the pearls together. So also nirvikalpaka Chaitanya is there even when there is a flow of thoughts and even when there are no thoughts. One needs to realize this fact. In order to realize this the practitioner needs to see in between two thoughts and appreciate the existence of pure 'existence'. Just like the thread in between two pearls. It is critical to realize the thread in between two thoughts. It is critical to appreciate as to what is meant by 'self-effulgent existence', or the unconditioned Consciousness. This does not happen in one go. It requires a dedicated practice to slow down the thoughts, to quiten the thoughts and then see in-between two thoughts.

That is the realization of nirvikalpaka Chaitanya. This the direct realization of Brahman. There is no triad of thinker-thoughts & thinking. It is just pure self-effulgent existence, the truth & Self of all.

This is the teaching of the Mahavakya - 'Aham Brahmasmi', which is the subject matter of this text. I am the limitless self effulgent blissful pure existence.



The Art of Man Making

- 101 -

Meet Chapter IX

P.P. Gurudev

Swami Chinmayanandaji

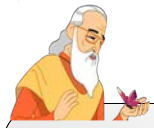
Meet Chapter IX

The root of human sorrow is the distressing recognition of the alienation from the natural order of the universe. All means of rediscovering one's identity with the universe are means that make us lead a fuller life. This Royal Secret Knowledge is the theme of this discourse in the Bhagvad Geeta Chapter 9. There is a great practical directness in the handling of the theme and the indicative verses, exposing the

Self to the contemplative student, are potential exercises in pure meditation.

If there is but one Infinite Consciousness, which is the Imperishable Reality, the Supreme Self, where did the world of multiplicity come from? And why is the world so pluralistic, each being a unique creature, so distinctly different from all others? If this universe is caused by the Self, and risen from the Self, what is the relationship of the Self with the world? How does devoted prayer become effective? Such interesting questions are elaborately answered in this, the ninth chapter.

Also, we find a refreshing breeze of optimism dancing through the philosophy of



Lead a life of dedication unto Him

the ever-smiling Krishna. There is hope even for the worst of us, asserts the Geeta Acharya, if only we turn the direction of our life, ever so little, towards seeking the spiritual values. Even the dull-witted, the dull-minded, the indolent can evolve by living a life of dedication unto Him. Nothing stands between you and the Highest, except your own unwillingness to attain It. Here and there, the chapter becomes a breath-taking symphony of inspired rhythm and beauty.

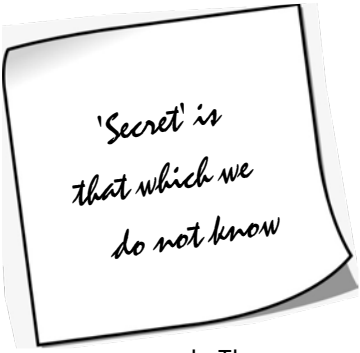
The Lord says, To you who do not cavil, surely shall I now declare

this, the most profound knowledge, along with the technique of Its experience, and having known which, you shall get freed from all evil. For all intellectual study, a student must have a minimum amount of receptivity; if not, at least an interest, a sympathy with the theme of discussion. But if the student has a shell of disinterestedness, disbelief and disdain for the teacher and his teachings, he will have no receptivity at all. He will become impermeable. Fresh ideas will not take root in him. Therefore, Krishna emphasises that he is explaining all this to Arjuna because "you do not cavil". Having gained speculative knowledge and practical knowledge of the Self, an enthusiast like Arjuna

can, by right effort, escape the imperfection of limited existence. The "Krishna cure" for the "Arjuna disease" is very systematically prescribed in this chapter.

In order to generate an all-out enthusiasm in the Art of Living which each student has to bring about in himself, by himself the Art of self-perfection is praised and glorified.

Says Lord Krishna, The King of science, the most profound secret, the greatest purifier is this realisable by direct perception as the very Self in us of Imperishable nature and very easy to perform. Here "secret" does not mean a



science not to be divulged to others. "Secret" is that which we do not know; or, once we know a thing, it is no more a secret: The presence of the universal Self in us is a "secret" to us. The theme of this discourse is this most profound secret.

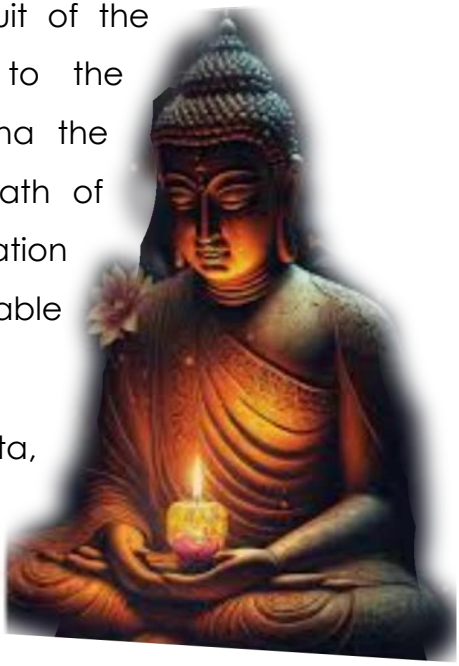
Since all science is due to the Consciousness in the scientist. the science that deals with this Consciousness is to be called as the "Science of all sciences", the Royal Science. It is the "great purifier". Again, It is something the student can come to experience directly in himself as his own Self. This is not at all difficult as it is to be unveiled in the heart of the seeker himself. And its reward of Bliss is imperishable, permanent.

As a contrast to this sacred life of seeking the spiritual essence Krishna paints a picture of our life of pursuing the fleeting pleasures of life samsar. He says, Persons without faith in this dharma, without attaining Me, return to the path of re-birth, fraught with death. Sraddha is not a blind faith but a firm belief built upon full understanding.

Those who do not have a clear understanding of what is the nature of the Divine Spirit, they never strive to reach It and so "without attaining Me", they reach but what they seek the joys of the finite world. The world being finite, its joys are also fleeting. In this quest they cultivate more and more vasanas. In order to exhaust them, there is re-birth, again and again. Each

time they are born, they must die. Every moment in life there is death around them. Thus, they get caught up in the "whirl of birth and death". In short, courtiers of the finite reach the tragic realm of constant birth and death.

By contrasting vividly the path of knowledge and its pursuit of the Higher with the path of ignorance and its pursuit of the baser, Krishna brings to the comprehension of Arjuna the glory of the blessed path of higher seeking, the realisation of the Imperishable Supreme.



The Bhagawad Geeta, as a text-book of Hindu renaissance, has necessarily to carry

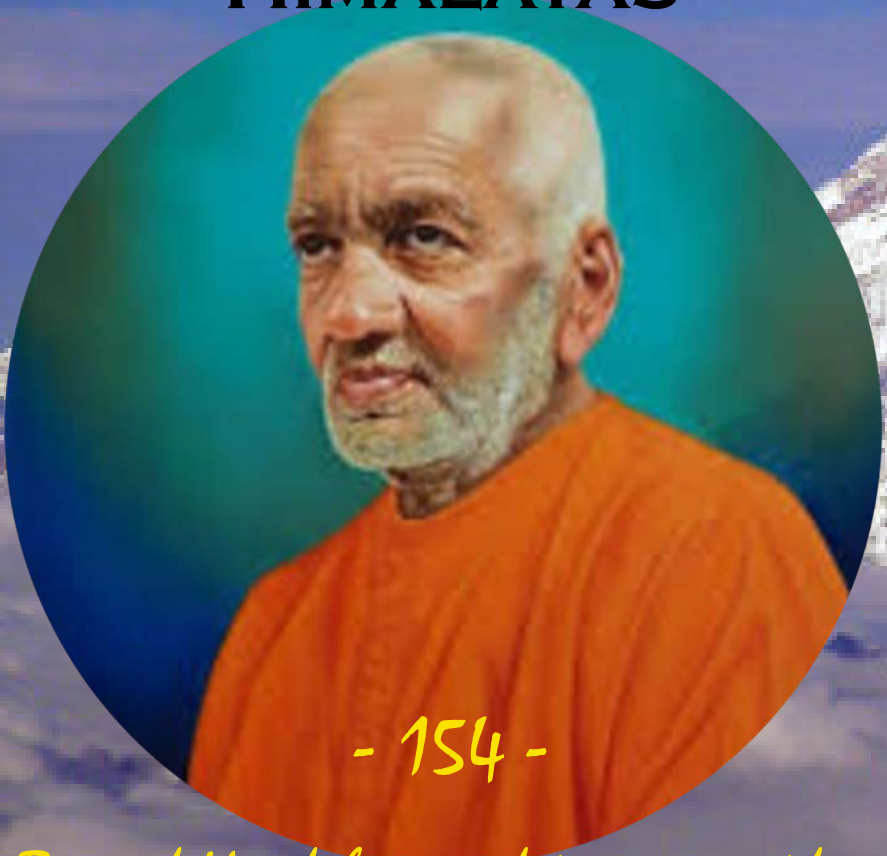
within it the seeds of a thorough reformation, almost revolutionary in its impact. Fundamental values remaining the same, a religion that keeps pace with life has to adjust itself to accommodate current social problems and political conditions. The old Vedic principles needed readjustment and a reaffirmation in the context of the life of these times. Vyasa's mouth-piece, Lord Krishna, is the most brilliant organ that can sing the song of progress to the new era, throbbing with the thrills of a serious cultural revolt.

This new interpretation, at once intelligent and meaningful has injected a new vigour and has brought fresh blood into the senile values of life and their ineffectual application in society. Such repeated transfusions of youthfulness and

vitality into the decrepit body of the religion sustained the ageless traditions of our culture through its chequered career along the winding paths of time. One of the most powerfully rejuvenating treatments received by Hinduism was from the hands of Vyasa. The Geeta records this divine operation.

Jivanmukta

Wandering In Himalayas



- 154 -

Beyond Hardships and terror contd...

Excerpts from the Travel Memoirs of

Param Poojya

Swami Tapovanji Maharaj

Jivanmukta

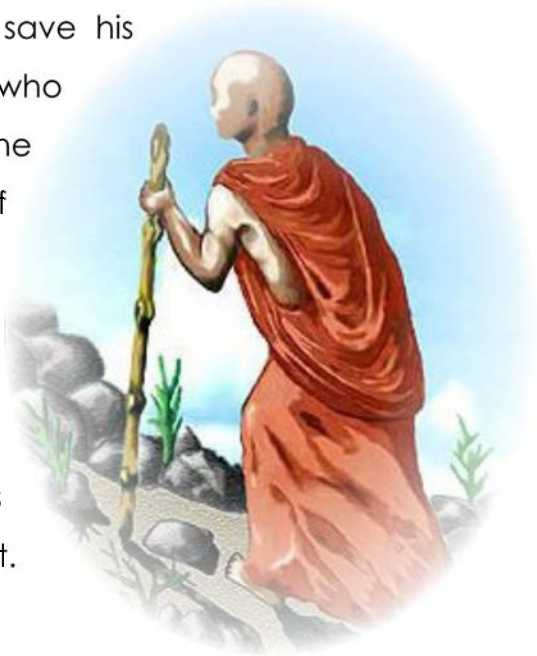
However, if God is thus beyond description, how can the vision of God be describable? Since the form of a pot can be described, it is also possible to describe the vision of the pot. But the vision of an indescribable thing must necessarily be indescribable. What is the instrument with which one may perceive the Supreme Soul? With our eyes we perceive pots and other objects. With the mind we perceive desire, anger, and various

emotions. But with neither can we perceive, It, which is beyond name and form. The ancient Rishis who had realized Truth described It as beyond words and mind. Like God, also the vision of God is beyond words. When the mind assumes the form of a pot, it becomes the perception of the pot. Likewise, when the mind, rising above name and form, assumes the state of Brahman, it is called the perception of Brahman by the Vedantins. But Brahman has no form. It is formless. Who can perceive the formless Brahman? How can the limited mind comprehend the formless and unlimited Brahman? It may be argued that when the mind is free from all its functions of imagination, it intuits Brahman,

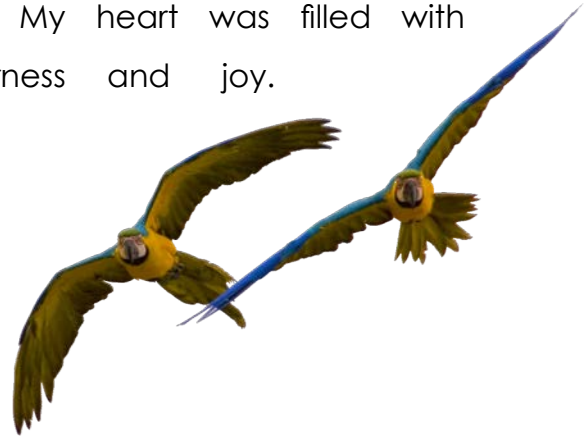
pure, One without a second, shining forth in Its own splendour without a veil; then it is futile to maintain that there is a perceiver and perception of Brahman. It will then follow that the intuition of Brahman has nothing in common with phenomenal perceptions of the objective world, that, in fact, the perception of Brahman is the basic experience of the non-objective. Such are the conclusions of Vedanta. As God Himself, so also His perception is surpassingly marvellous and transcendent. Hence it is impossible to grasp either from mere descriptions; both have to be immediately intuited.

While I was at Gomukhi it was my custom to visit the mouth of the cave and bathe in the holy water of the Ganga again and again. It is

especially worth mentioning that even a dip here in the ice-cold water is a penance beyond the powers of the common man. The orthodox Hindus believe that even a single dip in the water of Gomukhi is sufficient to wash away all one's sins and fulfill the purpose of one's life. It is their firm conviction that a single drop of Ganga water, collected from Prayag or even lower down the river, poured into the mouth of a dying man is enough to save his soul. If that is so, who can estimate the value of a drop of water from the celestial stream taken from where it first touches the earth, as it courses down from Mt.



Kailas? Who can then measure the merit of bathing in the holy stream of Gomukhi or drinking its sacred waters? If a single bath is so precious, who can calculate the value of a number of baths? It is indeed a heroic act to venture into this region, traversing dangerous ups and downs and passing under or over huge boulders of rock at the imminent risk of being buried alive by mighty avalanches coming down from the great glaciers above. But, because of my faith and devotion, I experienced no fear or hardship in visiting the spot again and again and taking the holy bath. My heart was filled with eagerness and joy.



STORY
Section

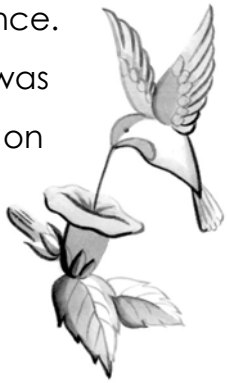
The Value of Liberation

King Uttanpada had two wives, Suniti and Suruchi. Because the king favored his second wife, Suruchi, her son Uttama received all the affection. One day, when five-year-old Dhruva (Suniti's son) tried to sit on his father's lap, a furious Suruchi insulted him, declaring he could only win the throne and his father's love if he prayed to be reborn from her womb. Helpless and ignored by his father, Dhruva wept to his mother, Suniti, who advised him that only Lord Narayana (Vishnu)

could help them.

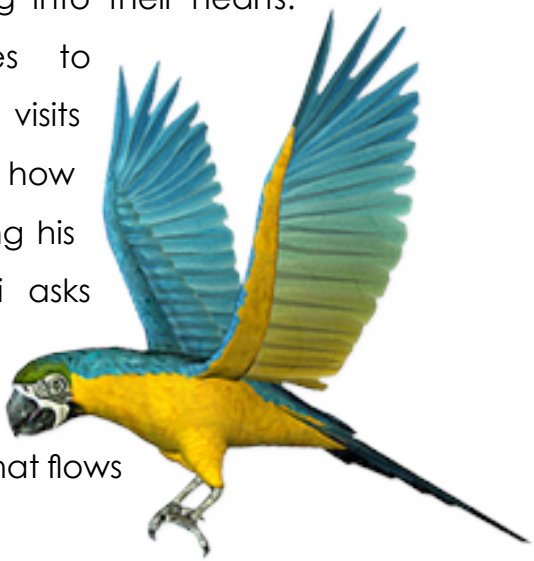
Determined, Dhruva headed into the jungle to find God. Along the way, he met the celestial sage Narada, who tested the boy's resolve. Impressed by Dhruva's unbreakable determination, Narada initiated him, teaching him yogic practices and giving him a sacred mantra. Dhruva meditated with such extreme intensity that within just six months, Lord Vishnu appeared before him and blessed him.

Meanwhile, the king repented his cruelty after Narada revealed his son's great penance. When Dhruva returned home, he was welcomed with open arms. He went on to rule the kingdom justly for 36,000 years, and upon his death, he was immortalized in the sky as the Dhruva



Tara (the North Star), remaining forever fixed and radiant.

After Dhruva achieves liberation, it causes a ripple of unrest in all the other saints meditating in the forest. They had been meditating all their life and had not glimpsed divinity. This young five-year-old had achieved liberation in six months and returned to rule a kingdom. The apparent unfairness started eating into their hearts. Narada again comes to rescue the situation. He visits Lord Sri Hari and tells him how the saints are questioning his decisions. Lord Sri Hari asks Narada to take all the saints on a boat journey across the river that flows



in the jungle. During the crossing, they see an enormous white mountain. They ooh and aah in surprise since they have never been on this side of the river and ask Narada to tell them more about the mysterious white mountain. Narada tells them the mountain is made out of the bones of a human being. He then adds that it's different people. They are the bones of Dhruva across the various lifetimes doing Sadhana for Sri Hari. The saints finally understand the value of what liberation means.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

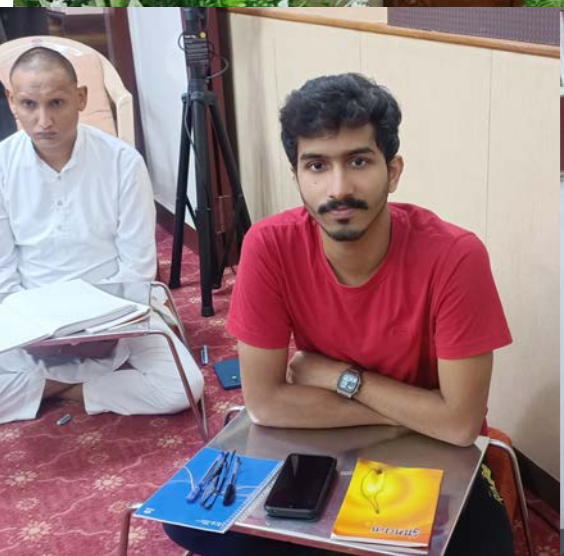
Activities

Activities

TLE

Evening Bhajans

Activities



Activities

Vande Guru Paramparam

Vande Guru Paramparam

Sudhanshu Dubey does Guru Paduka Puja

सत्यं ज्ञान अनन्तम्

Bhandara on Guru Poornima

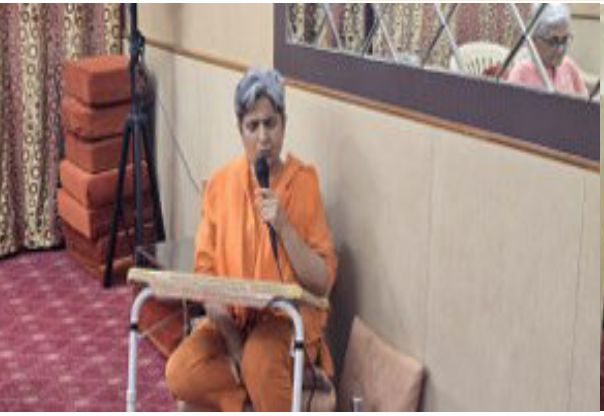
Activities

Weekly Online Classes

Activities

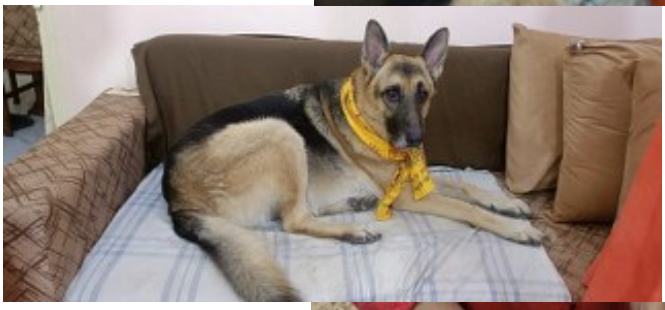
Bhajans at Vedanta Ashram every Monday

Activities



Weekly bhajans at Vedanta Ashram

4th Birthday of our beloved Daya



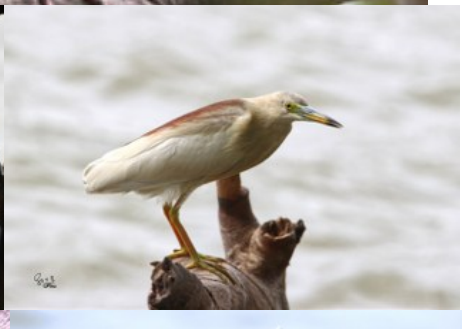
Activities

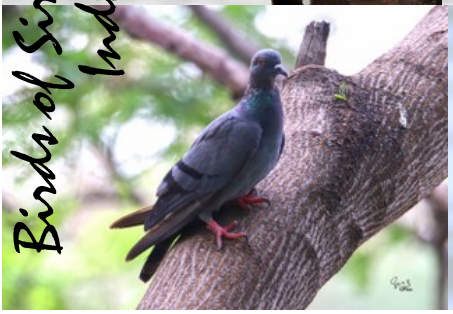
Activities

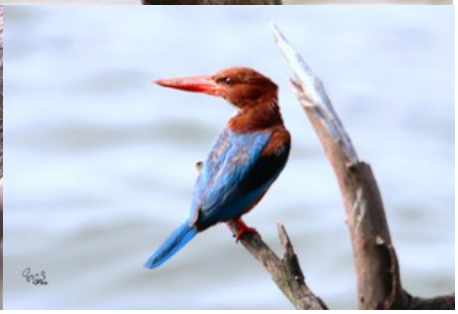
Birthday blessings - Manju Garg & Sunil Garg

Activities

Activities







Birds of Sirpur Lake - Indore

Programs

Poojya Guruji Swami Atmanandaji

conducts

Daily Classes on

Bhagwad Geeta

with Shanker Bhashya on

Chapter 6 (Atma Samyam Yoga)

@ Vedanta Ashram, Indore

Programs

Online Vedanta Pravachans

On Upadesh Saar (Ramana Maharshi)

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Gita Pravachans

Gita 6

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

वेदान्त आश्रम, इन्दौर में आयोजित

गीता ज्ञान शिविर

दि. 30 अगस्त से 4 सितम्बर 2026 तक

(जन्माष्टमी पर्व - 4 सितम्बर)

छह दिवसीय आवासीय शिविर

विषय : गीता अध्याय - ८

(अक्षरब्रह्म योग)

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➔ स्थान : वेदान्त आश्रम

सुदामा नगर, इन्दौर

सम्पर्क : 7000361938

9329487329

➔ स्वच्छ स्थान

➔ सात्विक आहार

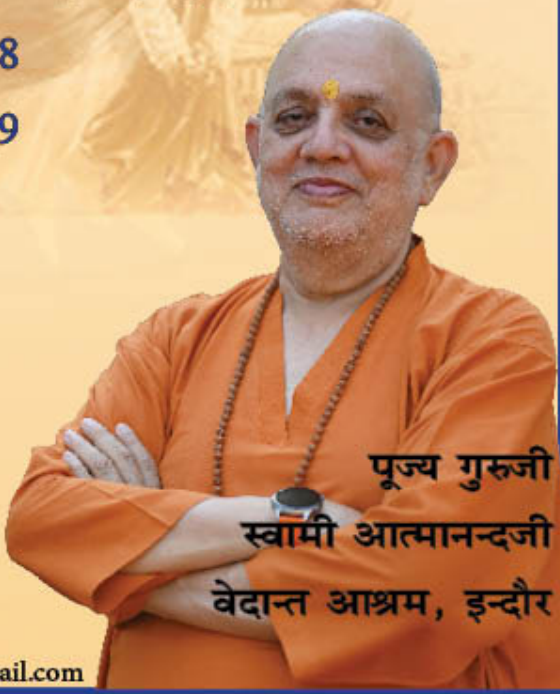
➔ अध्यात्म ज्ञान

सह आयोजक :

स्वामिनी अमितानन्दजी

स्वामिनी समतानन्दजी

स्वामिनी पूर्णानन्दजी



पूज्य गुरुजी

स्वामी आत्मानन्दजी

वेदान्त आश्रम, इन्दौर

vmission.org.in / email : vashram.in@gmail.com

Programs

VEDANTA CAMP

by P. Swamini Amitanandaji

From 12th to 16th July

On STHITAPRAGYA

Gita Ch. 2

@ Raman Adhyatmik Sewa Kendra

Kheda Dist, Gujarat

VEDANTA CAMP

by Poojya Guruji & Ashram Mahatmas

From 30th Aug to 4th Sept

On Gita 8th Chapter

@ Vedanta Ashram, Indore

Click here for more details

Registration Form

Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

(Click here)

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